

595 fled from his village and went to Johannesburg to find rest); by criminal attempts on his life; by hatred manifested to the children of the co-wives. (These children are called *mabokonyo*, which is a term of contempt. They are taught to hate each other and to hate their father, as the angry mothers give vent to their grievances before them without shame.) Finally bukwele sometimes ends in the suicide of the despised wife.

762
595 2) Polygamy encourages drunkenness on account of the great abundance of corn harvested and of beer brewed by so many hands.

3) It develops pride in the heart of the polygamist.

4) It is expensive, as the husband must pay £ 1, the hut tax, for each wife.

5) It destroys the man's strength owing to sexual excesses. (However this reason put forward by one of the witnesses seemed to have little weight in the eyes of the others. It rather made them laugh.)

On the attitude to be adopted towards Polygamy see Practical Conclusions IV. I shall there add some remarks about this interesting inquiry.

G. SOME FEATURES OF THE RELATIONSHIP SYSTEM AMONGST OTHER SOUTH AFRICAN TRIBES.

000 The tribes that I have studied can be classified into two categories as regards their relationship system: those in which a man has the right of marrying the daughter of his wife's brother, and those in which it is his son who marries the girl, who is his cross-cousin, the daughter of his maternal uncle. This difference is absolute as regards marriage between cross-cousins. In the first category such a marriage is taboo and never happens unless the rite of *daya shilongo* is performed, an exception which confirms the rule. As regards marriage of the uncle with his wife's niece, it is prohibited in the second category, but may eventually take place, at least amongst the Pedis and Vendas, if the man has no son to marry the girl. This difference is deep enough to provide a principle of classification, as it has important consequences in the respective life of the two allied groups. However both customs are manifestations of the same general law existing in all the South African tribes, i. e. the right of a family which has taken a wife in another family to marry more wives belonging to the allied family.